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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIII. CHICAGO, MARCH 17, 1904. NUMBER 3

The spirit of simplicity is a great magician. It softens asperities, bridges chasms, draws together hands and hearts. The forms which it takes in the world are infinite in number; but never does it seem to us more admirable than when it shows itself across the fatal barriers of position, interest, or prejudice, overcoming the greatest obstacles, permitting those whom everything seems to separate to understand one another, esteem one another, love one another. This is the true social cement, that goes into the building of a people.

From Charles Wagner's The Simple Life.

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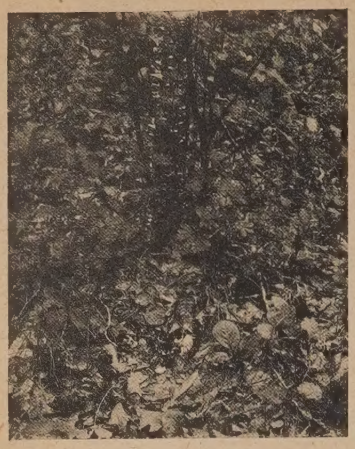
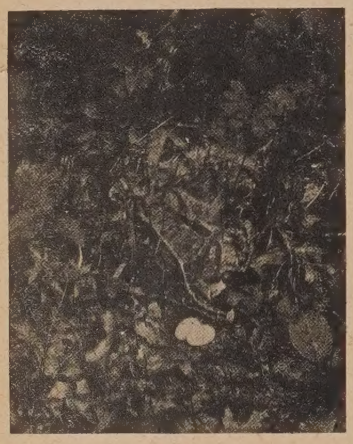


Whip-poor-will on nest. Foliage by eggs will help to locate old bird. Taken from life by Rett E. Olmstead, at Decorah, Iowa, July 4, 1903.



Whip-poor-will's eggs, showing location of nest. Same as one opposite, taken at longer range.

Young Whip-poor-wills in nest, just out of shell. Taken July 4, 1903, from life, by Rett E. Olmstead, Decorah, Iowa.

Whip-poor-will's eggs in nest, taken from nature, with rayfilter used in exposure. Taken by Rett E. Olmstead, at Decorah, Iowa, June 25, 1903.

Bird Lectures

As the season approaches when the return of the birds is anxiously looked forward to, may it not be well to direct your attention to a closer walk with the feathered tribe. It is with a desire to help to a better conception of bird life that I offer to the public some illustrated bird lectures, touching their life in the fields and woods; visiting them in their haunts and there studying them, hoping thereby to create a deeper love for and a nobler appreciation of the feather friends.

The accompanying half-tones were made from negatives taken from life by myself last summer near my home. The eggs are those of the whip-poor-will; the young whip-poor-wills; and the old whip-poor-will upon the nest.

In offering these lectures to the public I do so keeping especially in mind the children. They are suitable for Audubon and Humane Societies, Lecture Courses, Schools, Teachers' Institutes, Women's Clubs, etc. For particulars, address

Rett E. Olmstead
Decorah, Iowa

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME LIII. THURSDAY, MARCH 17, 1904. NUMBER 3

And now comes the news that the falling Campanile in Venice will not be rebuilt. On examination the foundations are found to be inadequate. Let the beautiful Campanile become a beautiful tradition. When the foundations are unsound it is unwise to spend time and money on a new superstructure.

A South Carolina paper before us suggests that "the abolition of the campaign meeting in that state this year would be a gratifying step forward." This might as well be, for it is all going one way anyhow, and still even the "Solid South" must indulge in the American dissipation of political campaigning. When there are no parties to fight they create factions for the purpose.

The Editor, being off duty, has the opportunity of reading a short story now and then. The one entitled "The Wedding Guests," by Ennery Pottle, in the *Saturday Evening Post* of March 5, would be very comical were it not so tragically true to life. Alas, that it is so true. Why should the tender, solemn marriage sacrament be so profaned by show, formality and flippancy? We commend the story to those who are about to wed. Let them read, ponder, and avoid the dressy parade and the costly externalities. Surely, there is a better way.

This time it is an American war ship that has bumped into another American war ship and damaged it so that it had to be taken from the Gulf of Mexico to the New York navy yard for repairs. The memory of the British war ship Victoria, which was sent to the bottom of the Mediterranean Sea a few years ago by a companion war ship while playing at war, is fresh in the minds of many of our readers. Surely, these war ships are uncertain as well as expensive playthings, and still Congress seems to have gone mad on the subject of the navy. We are rushing to a point where it will cost $200,000,000 per year to keep our uncertain experiments afloat. Is there no better and surer way to peace than this?

More and more the note of reality is becoming the dominant note in education. The old abstract theorizing is giving place to experiment and first hand investigation. This tendency in week-day methods is gradually being reflected in the Sunday-school. In the interests of historical reality, the increase of popular excursions to famous sites offers valuable opportunities to the student. From this point of view the present week is worthy of note because of the sailing of the *Grosser Kurfest* with an American contingent of 850 delegates to the World's Sunday-school Convention at Jerusalem, April 17. Among the number are both well known Sunday-school instructors and young recruits who have their habits yet to form. The outcome cannot but be a new accession of genuineness and actuality in the Sunday-schools of our land where they are sorely needed.

Rev. Thomas Dixon, Jr., has reported to have contributed these words to the farther enlightenment of his countrymen on the race problem when he knew of the recent lynching and mobs and incendiarism at Springfield, Ohio: "The Negro will either drag the white man down to his level or the white man will have to get rid of the Negro. That is the only solution of the race problem." A fond mother used to have such confidence in her sons going wrong that her direction to the maid always, "Go and see what Billy is doing and then tell him not to do it." It is getting so that the safe thing for anyone to do is, "Go and hear what our erratic brother Thomas is saying on the southern problem and then don't believe it."

UNITY has before now called the attention of its readers to Prof. Coe's "The Religion of a Mature Mind." But it is a good time now, just after the second annual convention of "The Religious Education Association," to ask them to read again that chapter on "Salvation by Education." We are not yet free in our theology, nor in much of our common thinking, from the doctrine of the total depravity of the child; but even those who are, have not yet their bearings as they ought to have, as to what this child, who is God's child, who was intended "to grow up a Christian and never know himself as being otherwise," must have from the home, the school and the church. To take this child, neither depraved nor virtuous, but innocent, to make its education, its salvation, just as far as the outside forces of a life can be saving ones, that is the greatest of all great work before us all. Prof. Coe beyond most writers has a message for us here.

The committee appointed by the Methodist church to revise their hymnal report that within the last twenty-five years no new hymns worth incorporating have been written. The *Chicago Inter Ocean* thinks this is because it has not been an age of faith, and in strange contradiction cites "Lead, Kindly Light!" in proof of its theory. This is indeed a prayer for faith. So is "Nearer, My God, to Thee," the other unchallenged triumph in hymn-making of the nineteenth century. Both of these indicate the true source and inspiration of the hymn. The hymn at its best is a metrical prayer. It represents the aspirations of the soul. Perhaps the Methodist committee did not go to the most fertile field in search of new hymns. The progressive think-

ers who have been standing beyond the theological dead-line have probably produced many hymns in the last twenty-five years which devout Methodists will in time be glad to sing and will gratefully welcome to a place in the new hymnal.

Why has not the "Pingree Potato Patch" plan become more general in our cities? An exchange says its adoption has met with success in Philadelphia. It is in charge of the "Superintendent of Vacant Lot Farming." His annual report shows that the utilization of vacant lots by partly disabled and decrepit or by otherwise idle people has brought good returns. Over three thousand six hundred people, including one hundred and forty orphan children, were given employment on these vacant lots last year and brought a return of $200 on each quarter-acre garden at a nominal expense of five thousand dollars; each dollar invested in instruction, tools and seeds yielding a return of from five to seven dollars. The chief obstacle to its success, it is claimed, is to find people who are willing to make use of the opportunities. Here is a chance for the Associated Charities to cooperate helpfully, or to inaugurate such a movement where it has not been tried.

No more unique experiment in verse-writing has been lately tried than that which most of us will fail in time to study as adequately as its merits and the author's reputation demand—Professor N. S. Shaler's dramatic romance in five volumes, entitled "Elizabeth of England." The writer explains his motive, which was not to give voice to the spirit of poesy struggling for expression within his soul, but to prove that a mind engrossed for years in scientific study and engaged in a polemical warfare for truths, didactically pursued and stated, was not therefore disqualified for other and more idealistic modes of insight such as are rendered in the poet's tropes and metaphors, his rhythmic stanzas and singing lines. Prof. Shaler claims that the poet's and scientist's minds are essentially allied both in the object and methods of their pursuit. And he is quite right. For in the last generalization the scientist deals with the same abstract ideas that fire the poet's imagination and prompt the religious worshiper's faith. A devout imagination is as much a part of the scientific discoverer's mental equipment as that power of logical induction on which he prides himself. Prof. Shaler's poem has won commending words from the literary censors, but his claims as poet would not have been disproved had it been otherwise. "The Individual, a Study of Life and Death" and "An Interpretation of Nature" are prose compositions showing the poet's spiritual outlook and uplift, his mental reach and grasp and power of felicitious expression.

There are things worth while to say, to repeat, and to keep repeating. Let us illustrate. Some fifteen years ago Dr. Briggs, in the Presbyterian Church, was saying a certain thing about the Bible. Good Presbyterians told him not to talk that way, for it would make trouble. But first he repeated what he had said, and next Dr. Smith repeated it in improved form. Then Dr. Briggs and Dr. Smith were put out of the church. But meanwhile people's attention had been attracted and others began to say and to repeat the things the two professors had been saying, until now a great many in the Presbyterian Church know that the two told the truth. The result is that today it would be impossible to engineer a heresy trial on that issue in that branch of the church. The thing has been repeated till its truth is so widely known that to deny it would expose a man to the charge of being an ignoramus. Repeated utterance of that truth enlightened the whole Presbyterian body. Now Dr. Briggs is an Episcopalian. Recently he read a paper before a club of Episcopalians in which he said some things of Episcopalianism which a great many outside that church, as well as quite a few inside, know to be true. But a few Episcopalians are clamoring for him to be tried for heresy. Of course, he will not be put on trial. But the real need of the case is for those things to be repeated until they become so widely known that the heresy talk must hush. Trying a man for telling the truth does not look well. There is a moral in this, but some other may tell it—and repeat it.

Tennyson made his northern farmer say:

"The poor in a loomp is bad."

But it is growing more and more clear each day to the intelligent that "poverty" and "crime" are not synonymous, and that "rich" and "respectable" are not interchangeable terms. Last week in a southern city at a respectable theatrical entertainment attended by the best citizens it was not from among the "gallery gods" nor out of the "nigger heaven," though both sections were well filled, that the rude interruption came, but from one of the fashionable boxes prepared for and occupied by the élite. Here champagne bottles were opened between the acts and the corks thrown upon the stage during the performance, and finally one of the young swells, elegantly dressed, climbed out of the box and up to the stage and took the hammers out of the hands of one who was playing on a xylophone. He then stood staring in drunken stupidity at the audience until a brawny policeman forcibly put him behind the scenes. The performance went on while the *bon-ton* hastened to guarantee the appearance of the genteel young rowdy in due season at the police court, where the adequate apology would be made and the necessary fine paid. Thus the jail was avoided, and not much disgrace will be attached to the young man's future. Respectable homes will probably open their doors to him, sweet and pure young ladies will probably smile on him and dance with him, and one day one of them may marry him. But solicitous mothers and toiling fathers who are so determined that their boys shall have a fair start in life and never have to drudge as they themselves were obliged to do when young, may reflect upon this episode, here reported by an eye-witness, and wonder what is the best endowment to leave their boys. "How are they to be provided for?" "How best insure for them useful and continuously happy lives?" Who are the poor? Who are the rich? What constitutes wealth? What is poverty?

Our New Optimism.

We are moving into the twentieth century under the power of a great optimism; an optimism born of science, and fed by scientific discovery and the application of science to practical life. We hear less and we think less of future worlds, but have wholly revolutionized our opinion of the world that is. It does not therefore seem so strange that our ablest investigators are becoming the saints of modern life. Prof. Shaler, in the December *International,* gives us an epoch-making article demonstrating that Nature is not that wild beast which the old theology taught, and the old science as well, "red in tooth and claw;" but that Nature is inherently wise and good; that it is purposeful of righteousness. Dr. Funk, in a little monograph entitled "The Next Step in Evolution," gathers up the whole of the modern scientific thought, and gives it free bearing upon natural evolution. He shows that the next step in evolution is a great spiritual development. In this future evolution science is to be the arbiter. "Creed, dogma, authority must give way." Yet science has so to enlarge its borders that it will grasp and include the great truths of spiritual life. He demonstrates that the great religious characters that have dotted history were such, not because of their orthodoxy, but because they were ideal dreamers—men of good sense, and not of credulity. They were men who listen to the voices without, but also to the voices within. These men constitute a great generic line, from Moses and David to John and Plato and Savanarola, down to Darwin and Emerson. Dr. Funk tells us that in the churches many of us are "so busy working for God that we do not take time to look around and see God;" are making so great din preaching and praying that we are not able to hear him talk; are so busy looking so far away for signs of Christ's coming that we do not see that he is already here—is, in fact, the most manifest being on earth, to those who have eyes to see and ears to hear. He is hidden only by the abundance of light.

It is a startling manifestation when a daily paper—a paper which does not fail to cater to the crowd, says, editorially to its readers, "Every man, apart from all religious belief, can be made a better man by earnest study and daily contemplation of the character of Jesus. Seen only as a man, his character, better than any other, is calculated to inspire other men. All men admire courage—Jesus possessed it to the uttermost limit; modest courage, that could not boast, and death could not move. Compassion, eloquence, purpose unchangeable, charity, forgiveness of others' weakness, all may be studied in Christ as in no other man that has ever lived on earth." It really begins to look as if the Christ of Channing had already come; that he was beginning to speak not only through religious organs, but to find utterance in secular ones. Science as taught today is not the voice of brute earth, alien to God; but is the voice of God himself. It undertakes to interpret to us that infinite purpose which runs through all things. We are just beginning to reap Darwinism as a spiritual force. It teaches the immanence of deity; the everlasting continuity of life; the goodness that runs through all time; the forward look of love and truth that has culminated in man; but still looks forward to higher spiritual reaches and achievements. "Man has climbed up in countless ages by the slow processes of evolution, to where he can use the powers of Nature through his brain—becoming a coworker with God in guiding the processes of evolution. Now, reborn into the inner kingdom, he starts on an infinitely higher destiny. With a boundless universe within and without, and an Infinite Father, and an eternity to live and work in, many things can take place." Although the forces of Nature do not just now seem to be busy with evolving new organisms, yet there is a greater evolution going on in the way of light, love and conscience.

The new optimism sees ahead, as great, yea even greater marvels than those of the centuries behind us It is not, however, so hopeful of great physical achievements as of great psychical progress. We are opening our eyes to see God in everyday life—and God is goodness. The farmer finds that weeds are unrevealed blessings. It was a true prophecy that, "There is a divinity that shapes our ends, rough hew them as we will." The privilege of the twentieth century will be that an upward looker may literally walk with God. We shall cease to speak or to think of a future world in which God hides himself from our present vision. He who wills may see; he who desires may become a child of God. No child of God shall fail to see his Father.

Sleep and Life.

Sleep on the mighty Mother's breast!
Sleep, and no more be separated!
Then, one with Nature's ageless rest,
There shall be no more sin to hate!

—*Richard Hovey.*

If sleep were all, and held unto the end,
We surely need not more in sorrow weep;
We might make friends with this soft soothing friend,
And be bewitched by quietness of sleep!

We might declare 'tis folly so to toil,
And spend our strength in work that will not pay;
We might escape so easy sin's assoil,
And have no more contentions of our day!

But after every bathing bliss of night,
We must emerge and reach the olden shore,
And in the sharp activities of light,
Take hold of self and fight our foes once more!

It is the beautiful necessity,
Compulsion sent us from the heaven above,
Somehow that Virtue's soul our souls may see,
And have the conquests of immortal love!

There is no rest that ends in wished-for rest,
We waken from it to the stir of strife,
And only in strong mastery are blest,
Or have the sense of life that seems like life!

So we must quit us well amid the fray,
With no false lures of soul-deceiving prayer;
There's nobleness in duty of the day,
And rapture in the war our comrades share!

WILLIAM BRUNTON.

"Lord Acton's Letters to Mary Gladstone" will be published by The Macmillan Company next week. This volume, which promises to rank among the most fascinating of the Spring publications in its field, contains extracts from a long series of letters from Lord Acton to Mrs. Drew, Gladstone's daughter. They throw suggestive sidelights on the political and social world of Great Britain during many years when Gladstone was a power in English politics.

THE PULPIT.

Causes of the Modern Transformation of Religious Thought.

IX.

THE SECULARIZATION OF PUBLIC INSTRUCTION.

Given at Unity Church, Omaha, March 6, by Rev. Newton Mann.

Time was when the schools were wholly in the hands of the church. So long as what there was to teach was largely ecclesiastical, and for the rest well in accord with ecclesiastical traditions, to this no objection was to be raised; it seemed the natural arrangement. And under such conditions the Church did great service through the centuries in keeping alive a love of letters, and in preserving in the only places secure from pillage the literary treasures of Greek and Roman antiquity. But, as we have seen, the knowledge gained in the last four centuries is of another sort, not to be harmonized with the old traditions, and therefore other means had to be sought for its dissemination. The printing-press, most opportunely invented, came into service, books were multiplied, the new knowledge was put within reach of the people, stimulating an unwonted desire to read—there was the dawn of modern enlightenment.

Still the machinery of education, such as it was, the schools and colleges, remained in the hands of the church, which shaped the curriculum to suit its own ends, fixing the students' attention as far as possible on the old learning which underwent no change, the old classics, the old philosophy; hardly opening the door at all to the new science. If the young intruder forced his way in, his presence was barely tolerated on condition of his playing but a subordinate part and keeping his investigations well in line with the old traditions. A restriction so flagrantly in violation of the spirit of the age in which we live could not be long maintained; new needs developed themselves, and to meet the new needs a new system of public instruction arose. The State began to take the matter in hand, tentatively at first, and only by degrees assuming the full responsibility. The history of this movement is of special interest to us, so conspicuous a part has our country had in it before and since the Revolution.

Close upon the founding of the first settlements in Virginia and Massachusetts the immigrants began the establishment of schools in the English manner of the time, by private and individual effort. The settlers, especially in New England, were intensely religious, and the main object of education with them was to prepare the boys to become preachers of the gospel to the colonists, and missionaries to the Indians. Following the old traditions, the equipment supposed to be required for this work was knowledge of Latin and Greek—studies to which lads bred in a wilderness naturally took with reluctance. Harvard College was founded to further the work, but the young men graduated there found that what they had learned better fitted them for residence in old England than for preaching to wild Indians or homespun settlers in the New World, and so to England they largely betook themselves. For a time the honorable purpose of the colonists in providing the means of a liberal education seemed in this way to work to the detriment of the colony. A less ambitious effort reached at the outset a more satisfactory result in Virginia, where Benjamin Symmes as early as 1634 founded a free school. Several other endowed schools were established in the following years, and in them some attention seems to have been given to English and mathematics. These schools, we are told, "had no relation to the parish authorities, but were established and conducted by the people spontaneously." So far was the government from helping that for a time it exacted a license-fee from every schoolmaster.

The close union of political with religious affairs in Massachusetts in the early days is shown by a law of 1642, requiring that every child be taught enough "to read and understand the principles of religion and the capitall lawes of the country." But the law made no provision for giving this education. The defect was made up five years later, when for the first time in the history of the world a government undertook to defray the expense of educating the children of the people. To be sure the law was not promptly efficient, and its avowed aim was ludicrously medieval, the preamble reciting that the object of the act was distinctly religious, to get the better of "the ould deluder Satan" by enabling people to read the Bible, and to free them from any need of taking it at the hands of "saint seeming deceivers," so missing "the true sence and meaning"—the saint-seeming hypocrites being, of course, the Catholics; still it is to be hailed as the first venturesome step in what has proved the greatest civilizing movement in history. Other of the colonies soon had similar laws, with similar sectarian purpose, which served where the great preponderance of the people were of one way of thinking; but where, as in Maryland, the situation was different nothing could be done with such a scheme. The Catholic upper House of the Legislature proposed to found a government school, whereupon the Protestant lower House ruined the act by an amendment requiring that the master of the school should be a Protestant. As Edward Eggleston observes, "the notion of a wholly secular and impartial rudimentary instruction had not then entered the minds of men in any part of Christendom." But directly the State assumed the work the difficulty of conducting the schools on a distinctively religious basis was seen to be insuperable, and the very necessities of the situation compelled soon or late entire rejection of the original purpose. A public institution supported by the whole people could not be devoted to the building up of one sect by pulling down another, so thwarting Satan, the old deluder. The State could have nothing to do with Satan or sects. Accordingly, as the only issue out of an awkward and paralyzing situation, the plan developed itself that the secular power provide a purely secular education, leaving to the various denominations the burden of instructing in their respective catechisms. The wisdom of this course has been amply demonstrated. In fact, in a free country, with a mixed population, no other course is at all practicable.

This secularization, while prompted in its incipient steps by a desire to remedy the injustice to Catholics in the Massachusetts law of 1647, has met from that body a formidable and incessant opposition. The true instinct which at the beginning of the modern epoch saw peril to the old faith in the Copernican astronomy, has since seen an equal peril in the opening up of all the founts of knowledge to all the children and youth of the land. The effect soon began to be seen, and the Church perceived that its only hope of retaining its children lies in filtering the streams of knowledge through thick layers of ecclesiastical tradition, mostly stopping their flow, and rendering nugatory what little of the water of life may reach the thirsty soul. Accordingly this church aims to withdraw all its children from the public schools, maintaining at large expense a system of its own, incessantly calling on the State to assist with appropriations. But in this country the principle is pretty well established that the State cannot go into partnership with the Church in the school business. The State educates for its own ends, and will not be induced to aid the Church in any effort partially

to thwart these ends. If the Church persists in that effort, she must at least pay the cost.

The intensity with which this struggle has long gone on reveals unmistakably the fear of the Catholic hierarchy and their sympathizers as to the result of a frank, untrammeled disclosure to the children of what has been found out in these last centuries. Their insistence that this knowledge shall only be taken along with such copious and regularly recurring doses of specifically religious (or, as other sects would say, sectarian) instruction as are esteemed an efficient antidote, reveals an anxiety that is truly pitiful. Think of the Bishop of Rochester forbidding the youth of his diocese hearing lectures at Cornell University, threatening to withhold the sacraments from all who disobey!

The secularization of instruction is the great movement of our time in which the spirit of the age, the spirit of modern civilization, proposes to utilize the intellectual achievements of the last four hundred years to the best possible advantage, unimpeded by any narrowness of bigotry, any timid apprehension of what may happen in consequence to any old tradition. And this spirit is not going to be thwarted by any determinedness of opposition on the part of ecclesiastics who see this source of influence, once exclusively their own, passing out of their hands at a time when it has grown to such immense proportions, and when, as they themselves contend, they more than ever need to hold on to it if the old faith is to be maintained. This very solicitude to maintain an antiquated system of faith, and to do it through abridgment of freedom of inquiry, only piques the spirit of the age not to listen for a moment to any persuasion of this sort. In spite of all the outcry we hear from church quarters, the determination of the people is to carry on this work of secularization till the public schools and the universities under State control are freed from every trace of ecclesiasticism.

In countries where there is a State church this movement, of course, has been less pronounced, and is now much less advanced. Great Britain was especially backward in establishing schools directly supported by the government. Indeed it was not till 1832 that Parliament made its first little appropriation of less than $100,000 for the erection of school buildings. Since then the British school system has had large development, though on different lines from ours. The great majority of the schools still remain what is called "voluntary;" that is, founded and conducted by private persons, churches, or societies, though now receiving more or less government aid. Religious instruction is given in the schools controlled by the National Board of Education, and permitted in the voluntary schools. By recent legislation what is perhaps a backward step has been taken, giving the Established Church increased influence in the management, evoking the loud protest of dissenters—in worldly eyes making little difference, as, under the English system, if there were not too much of one church there would be of another.

In Germany the government control of schools had a somewhat earlier start, and has been much more thoroughly carried out, with the result that the empire boasts what is, taken all in all, the most perfectly organized, and the most efficient means of public instruction, probably, in the world. This excellence is due to the national genius for scientific pedagogy, illustrated by such names as Francke and Pestalozzi and Froebel, and to that love of rigorous system which so distinguishes the German; and has been reached notwithstanding the retention of what in this country would be reckoned a fault, or at least an impracticability—a partnership with the Church in the business of education. Instruction is given on certain specified religious topics in every school by an appointed minister or priest representing the faith in which the majority of the pupils are born, and who has furnished proofs of his qualifications. It is not any great amount of time that is given up to him; in Prussia 19 hours out of every 252. Where the patrons are religiously much divided, ministers of different sects are called in. The instruction, though chiefly on Bible history and literature, runs into creed and catechism, and is only made tolerable by the fact that pupils from families of another sect than that of the teacher are not required to hear his instructions. But no little rascal can escape fraudulently on this plea, for the master has it down in black and white what faith every mother's son of them is of; or if one is registered as of no church, he has no choice, and must take the teaching whatever it may be. The church influence in education, however, seems to be more nominal than real, especially in the higher grades, fading out almost entirely in the universities, where a professor may teach whatever seems to him to be true, even to the rankest heresy, provided only that he have a certificate of baptism. A number of learned Jews, it is freely said, have submitted to baptism for no other purpose than to obtain university chairs—mercenary conversion truly despicable—and it is a notorious fact, continually emphasized by orthodox murmurings, that the German universities, nominal coadjutors of the established church, are at this moment the seats of an enlightened liberalism the most independent and thoroughgoing to be found in the world.

Frequent reference is made by the reactionary party in this country to the German mode of combining religious with secular instruction in the public schools, the assumption always being that the plan works to perfection. The fact is, the religious teaching, aside from the ethical principles enjoined in our own schools, is mainly of doubtful value, and in some directions worse than none at all. Surely the teaching in the name of religion of what is now known to be false is an evil which cannot be too severely frowned upon. Loud complaint is made by scholars in Germany that the ecclesiastics in the schools are defiantly doing this scandalous thing. A cablegram from Berlin of the 20th ult. gives the protest of Prof. Delitzsch. He says:

> "The finding of recent excavations in Mesopotamia should be put before the schools of boys and girls. They should not be brought up ignorant of the results of late investigations into the history of religion.
>
> "The children should be taught that in Genesis there are two divergent accounts of the creation, and that both are the outcome of Babylonian myths. About the flood, they should be taught that the biblical narrative is also a vestige account of Babylonian folklore.
>
> "These ancient sagas should be dug out of the scripture books and given to the scholars at school or explained. If they are not, a day will come when the grown up man will throw them all over, and more besides, which he should retain.
>
> "I oppose having school boys and girls taught that the narrative about the world being made in six days is true, or that there is any veracity in the statements that man was made of clay, that life was breathed into the nose, and that woman was made of a man's rib. I object to the tales about the ten patriarchs, about the summits of the highest mountains being covered deep with the deluge of waters and about the ark of Noah. Only the truth and the whole truth can make one free."

Prussia received the first impulse to great things in education from the shock of the Napoleonic wars, while lying prostrate at the feet of the conqueror. The breakup of the old order was the signal for a new intellectual life. But Napoleon, who indirectly did this, was unable directly to do anything comparable for France. The ill-conceived system of public instruction which his government inaugurated failed in operation, and for the next half century the schools of France were in a deplorable condition. Left mostly in the hands of the Church, inadequately provided for,

backed by no moral enthusiasm, the system languished in a wretched mediocrity, with the result that illiteracy remained shamefully conspicuous at a time when across the Rhine practically every man could read and write. Retribution came in the disasters of 1870. After the event Jules Simon saw and said, "It was the German schoolmaster that conquered at Sedan;" and long before Pasteur had insisted on universal education as the one chief bulwark of a nation. But not until William I. had overwhelmingly avenged Jena through a power which, strange to say, Jena was the very means of first calling into existence—the power of an educated people, the force of "the thinking bayonet," was recourse had to this saving grace. Crushed and humiliated, France began in 1871 what Prussia so serviceably began after Jena, the systematic education of her youth. The appropriations for primary schools arose in a few years to ten-fold the old figures, and, as a competent authority has observed, in no country has the advancement in educational lines been so great and so rapid. But hardly was the movement commenced for systematic state control before the government came into collision with the reactionary Church, wedded to the old methods and bent on the utmost possible obstruction. The distinct policy of the government was gradually to laicize institutions supported wholly or in part at public expense. By a law of 1882 monastic teachers were excluded from the common schools, but there remained a great many convent schools conducted by the religious orders where everything was slipshod except the teaching of ecclesiasticism and disloyalty, and how to deal with these became the grave question. A law enacted as far back as 1825 had required religious orders proposing to teach to obtain authorization from the government, but this had in many cases been allowed to lapse, so a new act, known as the Associations Law, was passed in 1901, covering the same ground and of a more rigorous character, with a view to bring the whole business of education under official inspection. The law made it obligatory upon the religious associations to obtain within a specified time authorization to conduct schools, failing in which their schools must be closed. This action was justified on the ground that it was necessary in order to give substance to the compulsory education law. Government must have supervision of the schools in the patronage of which parents claim to have complied with that law —must know, in other words, that the schools are doing for the children what the law contemplates. It seemed, therefore, no more than right that the orders should be required to apply for authorization to teach. But they pretty generally refused, and defied the law as an infraction of their liberties. This brought on a great religio-political crisis in France, accompanied by the strangest scenes, in which the lawbreakers were able to pose as the persecuted defenders of a sacred right, the right to teach. The monks and nuns in many cases stood to their colors, and could only be ejected from the schoolrooms by force. To carry out its decrees the government was obliged to call the army in to the aid of the police. In January, 1902, there were still 6,000 monastic educational establishments which declined to apply for authorization, and the temper of their supporters was at fever-heat. In Paris, where there were 160,000 pupils in the religious schools, the enforcement of the law was attended with considerable excitement, but accomplished with comparatively little difficulty; in the smaller cities and in the country villages, where the priests have more influence, and where the schools were more exclusively in the hands of the Church, the case was different. As the soldiers approached to close the schools they found the doors locked against them, the buildings sometimes surrounded by defenders, peasants armed with pitchforks, boys with stones in their hands. In Brittany, the poorest, most priest-ridden province, where the people still pray for the overthrow of the Republic and elect royalist senators and deputies, the excitement ran the highest, and the task of enforcing the educational decrees there was deferred to the last. It proved formidable enough. In one case the nuns themselves stood guard around their schools, armed with scythes. When the doors had been forced, or breaches made in the walls, women knelt or lay down in the entrances to prevent ingress, or men from within threw filth and oil-soaked firebrands in the faces of the soldiers who attempted to enter. In one or two cases a military force was repulsed. The wonder is, considering the determined and well-nigh unanimous opposition of the province, that the government succeeded without excessive harshness in enforcing its decree; but, by dint of great vigor joined with some measure of considerateness, the work was accomplished. Before the end of the year in the various departments lay teachers had been substituted for nuns in 4,500 schools; in fact, the work was carried on so rapidly that the available supply of qualified teachers was for a time exhausted. Thanks to an excellent system of normal schools the deficiency has been made up, and the government, confident that the people are supporting its policy, has recently taken a yet more radical step and secured the enactment of a law forbidding the religious orders to teach at all. This nullifies all authorizations, and closes 1,452 establishments conducted by clerical brothers, and 2,817 taught by nuns, in all 4,269 institutions, so completing the secularization of the public school system of France. The rage of the Catholic press is furious, and not in our day has a man been the object of so many pious curses as the French premier, M. Combes. But neither he nor the parliamentary majority behind him seem the least disturbed, so sure do they feel that the country is with them.

The situation is as instructive as it is surprising. That in a country where nineteen-twentieths of the people are nominally Catholic a government existing by universal suffrage feels compelled by the popular voice to take this violent anti-clerical attitude, gives rise to many grave reflections as to the real animus of the Catholic church toward republics and toward public education. There is no mistaking the fact that it is adverse. The representatives of that church look longingly back to the middle ages; there is their ideal, and their hopes are set on recovering it. The very word "modern" gives them the horrors.

When Catholics in America express surprise at the distrust of their method of education by parochial schools so often shown here, the best answer is to point them to the judgment passed on such schools in a country overwhelmingly Catholic, which has had experience with them from time immemorial.

It is well for Americans to closely observe this movement in France. The sister republic, taught by adversity, has been constrained to do forcibly what, thanks to the foresight of the founders of our liberties, and to the different circumstances of their lot, has here been peacefully put in process of accomplishment and more completely carried out than anywhere else in the world. With us the secularization of public education seems in its inception to have been as natural and inevitable as the secularization of government; the influx of a considerable foreign population trained to a different notion has since made the maintenance of that principle something of a struggle, but that it will be maintained at whatever cost, who can doubt? When Catholic France in self-protection feels compelled to close at the point of the bayonet the church schools in which the bulk of her children have heretofore been taught, it is time for us to break out in thanksgiving for our majestic system of common schools, the best heritage from a noble ancestry, so

securely established in the hearts of the people, so wisely cared for, so munificently supported, that all the Church can do in the way of separate, sectarian education is, and must remain, like the wave of immigration, so comparatively insignificent as to be, if not innocuous, at least endurable.

In Japan the present school system has the advantage of being a new creation, dating only from 1872. Conceived in the modern spirit, copied largely from the American system, on which it is in several respects an improvement, it was made free from ecclesiasticism to begin with. Attendance at school is compulsory on all children of school age, with the result that hardly anywhere in the world is the percentage of illiteracy so low. From two to six hours a week are devoted in all the schools to direct ethical teaching, to which the same scientific thoroughness is applied as to other branches of instruction. Thus the fundamentals of morals held essential by all churches and all civilized peoples are laid, without prejudice to any sect or class. No burning question of religion in the sense of sectarianism in the public schools arises, even the Buddhist priests (bonzes), from whose hands the business of education has been taken, making no complaint.

The great significance to religious thought of this world-movement toward the complete secularization of public instruction is hardly appreciated to the full outside the circles which are thrown into consternation by it. What it means is the letting in upon the receptive minds of millions on millions of children and youth the best light of history, of science, of philosophy, without first passing that light through the blue glass of Christian apologetics—trusting the honest application of it to all problems to the child's natural love of truth, trusting "the frank Dawn's delighted eyes." It means that the civilized world is coming to think that the business of education is to equip the child with the facilities of acquiring knowledge, to open up to him the world of facts and of principles, to discipline the mind, to awaken the moral sense; not to impress upon him any dogmatic conclusions—ability to draw his own conclusions being the very thing to be gained by his education. And the change from monastic or clerical to lay teaching has naturally had a marked effect on the general course of religious thought. Two distinct tendencies have flowed from it. The public school, as we know it, or the State University, does not, like the church school, keep the religious question in the foreground; with the result that, with the less thoughtful at least, less attention is given to it. This weakening of the religious emphasis is the ground of the charge so freely made against the public schools that they are "godless." But on the same ground the same charge might be preferred against most of the best homes in the land. The religious atmosphere of the homes of church people generally has changed as much and in the same way in the last fifty years. In the place of the old religiosity in the home, there has come a devotion to purity and gentleness and all kindness; and the cultivation of these graces is equally the constant care of every good teacher, of every worthy professor. The opportunities of the teacher in almost any department to kindle pure sentiments of reverence, of awe and adoration are great, and perhaps are not so generally taken advantage of in our public schools as they ought to be; but I suspect it may be better here to err on the minimum than on the maximum side. The true religious spirit is often sacrificed by lack of reticence. There are sacred places where one may babble too much.

The other and positive result of the secularization of schools is to vastly deepen and widen the range of research, giving full scope to sciences which the church has first tabooed and then tolerated with more or less protest, so by the modern curriculum pushing forward the lines of investigation which have proved wondrously fruitful in developing the arts and the industries, in making for us a new world. And along with the outward transformation that has resulted, has gone an inward transformation which, if less striking, is in some way parallel. The knowledge of the earth and the heavens taught in one breath has not been contradicted in the next by old-time traditions set forth as of equal or greater validity, introducing a mental confusion fatal to any just conception of things; the doctrine of evolution, to which all history, all physical and mental processes point, has not been handicapped in the lay teaching by a doctrine of special creations dear to the heart of the church doctors; and in the study of ethics, the validity of a Beatitude or of a Golden Rule has not hung upon the name of the author, Gautama, Confucius, or Jesus. The human ideal has shifted from a saint separated from the world, spending existence in prayer and self-immolation, to a service of the brotherhood through the most comprehensive use possible of the world's knowledge, of power over the forces of nature, of power over the human world. Benevolence, without becoming less sympathetic, has become infinitely wiser, more far-reaching. The healing hand, not content with touching back to health a sick man here and there, smites the efficient possible causes of a thousand deaths.

But education secularized has still to deal with all the phenomena, all the experiences of life. As it has its law-schools for the training of lawyers, its medical schools for the making of physicians, it will leave to divinity schools the training of ministers. But just as chemistry is not left wholly to the medical school, nor constitutional law to the law school, each entering into a general education, so it properly belongs to state schools and colleges to teach something of the history of religion, give some knowledge of all the sacred books, and make some special study of the Bible as a literature. All this is easy enough to arrange until we come to the history of Jews and of Christians, and the study of their sacred books. No special difficulty in instituting in any state university the study of Egyptology, Assyriology, Buddhism, Parseeism, Mohammedanism, with their scriptures; but, as yet, very grave trouble would attend an effort to study the Bible, or learn anything about the development of the religion of Israel, and especially of the origin and history of the Christian sects—matters, as all will admit, of first-class importance in every one's education. Here is a point where the secular schools, as they exist in this country, confessedly fail at present. Secular schools in Turkey would have the same difficulty in handling Mohammedanism. Believers in an infallible book will trust that treasure only in the hands of ecclesiastical expounders. When that fallacy is given up, when people come to see that the study of the Bible should be pursued on the same principles as the study of any other venerated ancient book, tried by the same canons of historical criticism that we apply to the literature of every ancient nation except Israel, then the difficulties now so insuperable will vanish. In other words, as soon as a scientific method of treatment is acceded to, the history of Israel can be studied in the public school as well as the history of Greece. The great scholars of various denominations have already adopted this method, with the result of coming for the first time into substantial agreement on all the main biblical problems. The peaceful introduction of the Bible into the schools as a literature-study only awaits the general acceptance of the Higher Criticism.

THE SUNDAY SCHOOL.

Third Series.—Citizenship and the Duties of a Citizen.

By W. L. Sheldon.
Lecturer of the Ethical Society of St. Louis.

CHAPTER XIV.

THE STATE AS SOMETHING MORE THAN JUST OURSELVES.

Dialogue.

What does it mean, to sing hymns to or about our country? Do you see any sense in it? Does it seem just like singing to a name or to a mere word?

Is the country something else than the people who belong to it? We do not sing hymns to ourselves, do we? Do we sing hymns to a business partnership? If a number of men have been partners in a business, do they ever sing hymns to the glory of their partnership? You smile at this.

But why should they not sing hymns to the glory of that partnership as much as to the glory of their country? "Because," you answer, "the one is a mere temporary thing; it is organized for business purposes, chiefly to make money."

Do people ever sing solemn hymns to social clubs that they belong to? "They sing gay hymns of that kind," you say. Yes, I know, but do they ever sing solemn hymns to such clubs or associations? "No?" And why not? These are not organized for business purposes, or to make money. Why not have solemn hymns to the clubs we belong to?

"Oh, they are just social clubs," you continue, "organized for pleasure or for special temporary purposes." Then what is the difference in the feeling you would have for a partnership or a social club, and, on the other hand, for the country you belong to?

What sort of feelings are aroused by singing solemn hymns such as "America?" "Sacred feelings?" Yes, that is just the point. We sing hymns to our country because there is something sacred about it.

But what do you mean by this word "sacred?" What sort of feelings do you regard as the "sacred" kind? When you have a sacred feeling for something, what sort of attitude would you take?

"We should look up to it?" You mean that you could not have such feelings for anything you felt a contempt for or despised? I agree with you.

But could you have sacred feelings for something just like yourself? "No, not exactly?" And so you think, do you, that you could only have such feelings for what you could look up to as more than yourself or in some way above yourself?

What do you mean, however, by "looking up" to a thing? "Feeling is stronger than you are?" Yes; that is true. But is that all?

Suppose that a man were a tyrant over you, because he was much stronger than you are, would you look up to him with solemn or sacred feelings? "No," you assert, "we should be afraid of him; we might submit, but we should not look up to him."

What must a person be, then, in order to make you have sacred feelings about him or look up to him? "Something superior to you?" Yes; that is true; he must not only be stronger than you are, but somehow much *superior* to you.

And are those the kind of feelings you have for the state or nation; is it something you look up to because it is superior to you? Yes, I think you are right.

Can you suggest the word that we use to describe the feelings we have about something or somebody that we look up to? We talked in the first lesson about love; but is there a feeling that we sometimes consider even higher than love?

"No?" Well, wait a moment. You could love something inferior to yourself, could you not? A pet dog, or a pet bird, for example? Could you not love a young child? "Yes, surely!"

But would it be quite like the feeling you have for your country? "No?" What, then, is the word that describes that other kind of feeling, the sacred kind we have talked about?

"Reverence or veneration?" Yes, that is it. We not only love our country, but we reverence or venerate it. And why so? I ask. "Oh," you may explain, "we reverence it because it is not only an object of love, but because it is something sacred, and we revere what is sacred or what is above us or superior to us."

And so you think, do you, that we sing hymns to our country through a solemn feeling of reverence, because there is something sacred for us in the very thought of our country?

Do you know the term that we apply sometimes to associations that have existed for a long while and have meant a great deal in history? I will give you the word and ask you to remember it. It is the term, "Institution."

Can you think of any other great institution beside the state, that we look upon as sacred and which we also revere?

"The home and the family," you suggest. Yes; and in the same way, we shall think of the state as an institution, looking upon it as something sacred. We revere it somewhat in the same way that we revere our fathers and mothers or the family we belong to.

Do you really assume, however, in saying that we look up to our country as something sacred, that we mean we look up to ourselves as if we were reverencing or venerating just the people who are alive *now* in the country?

"No," you assure me, "it must be more than that." And what more? Who else would be included in our thoughts? "Our forefathers?" Yes; when we say we reverence our country we are implying that we also reverence the memories of our forefathers.

I wonder if you can see the difference between an institution like the state and other kinds of associations. In a business partnership, for instance, where a number of men may be earning money together, if anything unfortunate happens privately to one member of the partnership, something unpleasant or painful in his home, does that necessarily interfere with the progress of the business? "No," you suggest, "it may go on just the same."

But now suppose a great misfortune should strike one part of our country, or some great evil arise there; do you think that the rest of the country goes on just as before; that it makes no difference elsewhere? If in one section, such as California, some great injustice should be committed, would it affect us in other cities or states?

"You do not see how it would make any difference?" But let me give you an illustration: Think of your own body; what if you are hurt somewhere, as for instance, in your hand; or what if something is wrong with your heart or lungs? Does it matter so far as the rest of the body is concerned?

"Yes; somehow it would tend to make everything go wrong with the whole body. At such times one may feel sick all over." Why? It may be only your lungs that are diseased; what should be the matter with your foot, your hand, or your brain? Why should they not be able to go on just the same and be perfectly well and strong, even if something should be the matter with your heart or your lungs?

"Oh," you continue, "that would be impossible, be-

cause in the body each part depends on the other part; it is all just one body." Yes, that is true

Should we not think of the state or the nation we belong to, as being all just one body, where the different sections of the country are like organs in the body, so that if something bad is done in one part of the country, it is like a disease which somehow affects the whole of it, and seems to make the country as a whole less sound than it was before.

I wonder if you have ever heard a beautiful old saying which has come down to us from a great teacher, hundreds and hundreds of years ago. It reads: "We are all members, one of another."

You see what it means? Can you see that the state or the nation as an institution, is like one body, of which we are the various parts?

Perhaps you would like to know the word we sometimes use to describe a kind of body where each part is more or less connected with every other part, so that if one part is injured, all the rest is injured. It is the word "organism."

When we speak of an organism, we think of a body where each part depends on every other part, and you could not injure one part without more or less affecting the whole body.

This is another reason why we feel a solemn regard for the institution of the state; because it is something which cannot be made or destroyed at will. Each part is dependent on every other part. It seems to be made up of ourselves and yet to be by the very union, something more than or above ourselves.

Do you think if the nation were becoming demoralized, if unjust laws were being passed, if the government was injuring the people, that any one citizen could say that he was not to blame for it, because he had not passed the laws?

How does that strike you? It is a pretty serious matter and a great many people do talk in just that way. They say that they are not to blame; why therefore should they do anything?—it does not concern them.

"You think that they ought to do something?" Why so? In what way are they to blame? "They would be to blame just because they were not trying to do something to make their country better or to improve it."

What, then, is the word we use sometimes when we say that we should be to blame if we did not do something to improve the present conditions? "Responsible?" Yes, that's the word. We are responsible for the welfare of our country, especially because, as we have said, it is a "sacred institution."

But why could not a man say: "I did not choose to be born in this country; I am here without any intention of my own; perhaps I should prefer to have been born in some other country."

Suppose I give you an illustration of my point: What if, for instance, a child were placed in the care of a family, and the family took the child into its home and kept the child there for a number of years, but did not do anything for it, took no care about its education, allowing the child to have bad associations and to acquire a bad character.

What would you say about such a family? "That they had not done their duty?" Yes, I agree with you. And why? "Because if the child was in the family they were responsible for the child."

Yes, but I ask further still, why were they responsible? Can you think of a word we use sometimes to explain this? "The child was entrusted to the care of the family," you say; "they received the child as a trust and people are always responsible for a trust."

I accept your reasoning on that point. Can you see, then, that our country is, in a way, like something that has been entrusted to our care? Who gave it to us? I ask.

"Our forefathers?" Yes, that is true. Then our country is a sacred trust which we are responsible for. We are to try and work for it and improve it, just as the members of a family ought to do if they had a child committed to their care.

Will you repeat the first verse of the hymn, "America." Can you see why we sing such a hymn to our country; how we have reason to revere it, because our forefathers, the pilgrims and pioneers of earlier days, have entrusted it to us as they have passed away?

The one thought of this lesson for us is, then, that the state or the nation which we have received from our forefathers, is a sacred trust; that is, a sacred institution. It is something more than just ourselves.

Do you fancy that people have always had this feeling with regard to the state being something sacred, as if it were a grand thing to have a country and a government? "Why not?" you ask.

What if I should tell you, for instance, that one of the great leaders in helping to found this country of ours, once defined government as "a necessary evil."

How would you interpret this? What would it mean as regards the state or government? "Why," you explain, "it would imply that we *had* to have a state or government, but that it was a great misfortune, and that we should be more than pleased if we could get along without it." Does that agree with what we have been saying in talking about the state or government as a sacred trust?

"Quite the contrary," you assure me. Then how do you suppose such an idea arose? Was it altogether nonsense? Must we despise such a man for having taught a doctrine of that kind?

"No," you insist, "not if he were one of the founders of our country." You do not wish to assume, do you, that we should feel it right to despise one of the founders of the United States of America, one of the leaders of the American Revolution.

But we all believe in the family, do we not, in the sacredness of home? "Yes, surely," you say. Now suppose that it so happened that certain children grew up in a home where there was a very tyrannical father, one who did not love his children, but who beat them and abused them in every possible way; what sort of a feeling would they have about their home?

"Why," you tell me, "there would be nothing beautiful or sacred to them in the thought of home or family." How would they be inclined to describe the home or the family as an institution, judging from the way one of the founders of this country described his feeling about government?

"Oh," you answer, "they might speak of it after they grew up as being a necessary evil." Yes, that is true. And we should hardly blame such unfortunate children who had had such an unhappy home.

But would it be true, or would it be right to speak in that way of the home or family in itself, as it exists all over the world? "No indeed," you exclaim.

Then can you see how it may have happened that sensible men in former times could have talked in this way of the state or government? "Yes," you reply, "it may be that they had had experience with despotic governments, where the rulers had tyrannized over the people and abused them."

I think this explains it. You may often hear that old saying about government being a necessary evil; we shall not believe it any more than we shall tolerate any one who talks about the home in itself as being a necessary evil because some homes have been of that nature.

But in this way, we can explain how sensible persons might come to speak in that manner. It was very natural at the time of the Revolutionary War, after

the tyranny which the people of this country had been undergoing, that some of them should have thought of government of any kind as being a misfortune.

Speaking of the state as being something sacred, I wonder if you can see another way in which we all somehow unconsciously admit a certain peculiar sacredness, by the very power we concede to it over the citizens.

In so far as rights are concerned, what do we usually regard as the most sacred right of all? What is the worst crime ever committed? "Murder?" Yes; taking human life is considered the worst crime possible. What then do we regard as something peculiarly sacred? "Life, human life?" True.

And would one human being be allowed to take the life of another human being in civilized countries, if he chose, or if it were for his own good merely, to take such a life? "Not by any means," you reply.

But does it happen that states, for example, or governments, take the lives of citizens, put men to death; criminals, for instance?

"Yes?" And what gives the state the right to do this, any more than a single individual citizen, if he has been wronged? "Because," you answer, "it is the state." Yes, and does that not show a certain feeling on our part as if there were something peculiarly sacred about the state, when we speak of its right even to take the life of a citizen.

A state under certain conditions actually assumes the sacred right of life and death over the people belonging to it. It is not just like a partnership, but a good deal more. It is the *Sacred State*.

In the case of a business partnership, for instance, could the members insist that one or more of them should sacrifice their lives in its cause? "It might actually happen that one or more persons would do this," you tell me.

True, but would the members of the company have a right to ask it or be justified in doing so? "No, surely not," you say. And why not?

"Because," you explain, "it is a temporary thing, a transient union." And is that all? "No," you add, "the purpose of it is different; the idea is not the same; a business partnership is for the sake of making money or acquiring property, whereas, the state is more like a family."

Yes, you are right; the state has its roots in the past and reaches out indefinitely into the future. There is something of the Eternal about it.

THE STUDY TABLE.

Book Notes.

We have had placed on the table from D. Appleton & Co. a volume entitled Butternut Jones. This title proved very unattractive and the book was obliged to win its way by real merit. It is one of the cowboy stories, which have recently become popular with the better class of novel readers. Nearly all of these books find it necessary to use considerable slang and rough language, but this is quite endurable if the story is full of clean and fresh life. Butternut Jones has surprised me with its positively moral drift, and with its thorough appreciation of the ethical bearing of common life. Some of the pictures drawn are really fine, and the love story that runs through is clean, healthy and helpful. I do not know where we can find in literature any picture of western life so good as that of the rush for lots in Oklahoma. Occasionally things happen in this book, as in many other novels, just in the nick of time—just to bring things out right, you know. This does not spoil the story, however. The dramatic quality of the book is good.

On The Table lies a book from Albert Brand, a publisher, of Trenton, N. J., entitled Moon Blight, written by Dan Beard. This is a thoroughgoing and very valuable discussion of the labor question. I do not feel obliged to indorse every sentence in the book when I say that it will do anybody good to thoroughly read it. Indeed I am inclined to think the labor question can hardly be understood without it. Please read this short extract: Sam says, "You hav'nt said your prayers since you were a lad? You have'nt eh? Why you are at it all the time. You pray thet a hole shall be made in der mountain, and you pray wid pick, shovel, gun powder, and surveying implements, and, gewhillikens! theres der hole. Prayer answered; see? Now, take all those make believe Christians thet pray for der poor people on Sundays, and work all der week to make them poorer, what is their real prayer? They get down on their marrow bones to try to fool der Good Lord on Sunday, and pray all der week by their work just der other way. What a man work for, he is praying for; see? What he says wid his mouth don't amount to nothing; thet aint his prayer. In a whole church full of people, how many are game enough to put der real prayer in words, so thet all could hear? Bout one I reckon in a hundred." There are some scathing but true and valuable documents at the end of the book.

A book from Macmillan comes, written by John William Streeter, and called The Fat of the Land. There are some things that are exceedingly good in this book, but we wish the whole thing could be reasonably commended. The good part, however, is about the proportion of salt put into a hodge-podge of food. The book is made up of about one-half swagger and the other half stories. Among the latter is a right down good chapter of a fight between three youngsters and about twenty strikers. It is clear enough that the author has no objection to shooting and pounding up any number of laborers who are not satisfied with their conditions. The latter part of the book tells a good story of a decadent old Irish gentleman, who finally dies; and then the author starts off to Ireland, taking his whole family with him, to bury the remains in good Irish soil. However, he never forgets to fling in a handful of figures at every point, all of which are quite fascinating, because they always win. The total argument is about this, that anybody with sixty to a hundred thousand dollars can afford to get out of the city into the country, and set up as a farmer. If he is to follow the author, he will have two pig pens, each one costing over twenty thousand dollars; and every thing else in proportion. Still, in one way and another, the man manages to tell a good many practical and pungent truths. His closing advice is good: "By all means be born in the country—but otherwise choose the country for your foster mother."

From G. P. Putnam Sons I am in receipt of another edition of Liberty and Living; a book that appeared some fifteen years ago in a modest way, and which I then reviewed. I should say that no one would go amiss in studying this volume. It is full of good suggestions and stimulating in its spirit. It undertakes to show that a city man can live in the country and still carry on his work successfully. E. P. P.

The New Testament in the Christian Church.

One of the many signs of theological and critical change is the character of the Harvard Divinity School in respect to its professorate. Taking men from the orthodox denominations it may seem to the casual observer that the school is slipping back into the orthodox grooves, but in the event these men prove far more radical in their conclusions than were such stalwart Unitarians as Norton and Noyes. It was so in the case of Prof. Toy and it is so again in the case of Prof. Moore. The chapters of his book in their original form were lectures delivered before the Lowell Institute. The matter has been somewhat increased, but without injury or serious change to the original form, which is probably better for its having been prepared with a miscellaneous audience in view. There is no book, we are assured, that presents the results of scholarship, applied during the last fifteen years, to the growth of the New Testament canon and the arrival of its contents at a position of scriptural authority. But the novelty of Prof. Moore's book is much more pronounced than it would be if its principal distinction were that already named. It is unique in its coördinate treatment of the canon, the organization of the early Church and the Early Rule of Faith, and as showing how these three elements acted upon each other and were reacted on in turn.

The book is no dry-as-dust performance. It has excellent literary form and it brings a philosophic mind to the discussion of critical questions. The purpose of the earlier chapters is to exhibit the church as the creator of the New Testament, its choice answering to the necessities of the situation in which it found itself. The first lecture has for its subject, "The Authorities of the Early Christians," and these are seen to have been at first the Old Testament and the oral tradition of the Words of Jesus and the Apostles. Lecture II. considers "The Mothers of the Earliest Christian Literature to the New Testament;" Lecture III., "The New Testament at the end of the Second Century;" Lecture IV., "The Closing of the Canon in the West," and Lecture V., its "Closing in the East." From this succession of chapters we learn how slowly the canon, as we have it, was made up and what motives were determinant of the choice of books. In a sixth chapter the canonization is related to the development of church government, in the seventh to the beginning of the history of dogma. Something similar to the Apostles' creed is found as far back as 166 A. D. Its controversial character is maintained. It does not, we are assured, attempt to render Christian belief in its fulness, but to contradict the Gnostic tendencies, especially as represented by Marcion. A fine tribute is paid to the Gnostics as the force which compelled the more orthodox to think both theologically and critically. The different errors of the Roman and Protestant churches are clearly pointed out. The former represented the deposit of its own experience as an original ordainment of Christ; the latter fancied that it could recover "the simplicity of Christ" and make that the foundation of its dogma and ecclesiastical polity. At this point we have the following straightforward utterance: "We shall never be saved by going back, even to Christ, save as we mean that we go back to gather, if we can, something of his perfect spirit out of the spirit of that manifestation in his work, and then go boldly forward with intelligence and courage to do our own work in our own way, and not in Christ's way and not in the Apostles' way. The concluding lecture, "The Idea of Authority," has for its outcome that of Martineau's "Seat of Authority in Religion." The defect of this lecture is that the use of the word "authority" with various meanings tends to intellectual confusion, while the ascription of authority to Jesus has something of the appearance of a rhetorical concession to the prejudice of the majority.

J. W. C.

The New Testament in the Christian Church. Eight Lectures by Edward Cardwell Moore, Professor of Theology in Harvard University. The Macmillan Company, New York. 1904.

The Negro Problem.

FROM AN ADDRESS BY DR. FELIX ADLER DELIVERED BEFORE THE ETHICAL CULTURE SOCIETY IN CARNEGIE HALL, NEW YORK, JANUARY 10, 1904.

We are not very proud of our attempt at the solutions of this question. That is one reason why there are many who think that we should stand aside and leave it to our southern friends to deal with it as they may see fit, lest the newly cemented amity between the sections be disturbed. All this is weighty, and yet, in my humble estimation, ought not to prevail, simply on the ground that this is a national problem and not merely a sectional southern problem. We are parties in interest, for if eight millions of human beings should be permanently disfranchised, if they are given to understand that they are and must remain hewers of wood and drawers of water; then, I say, that the foundations of American citizenship, not in the South only, but throughout the land, are undermined; that the contagion of this example will inevitably spread, and that the tendencies inimical to democracy which already exist among us will gain headway everywhere. A mass of undigested, unassimilated elements under a free government becomes a drain on the resources of the thrifty and industrious, and political liberty under such conditions, even among the more favored class, is certain in the end to disappear.

The attempt has often been made in history—in Greece and elsewhere—to establish a democracy on the basis of slavery, or of permanent inferiority. It has never succeeded. It was a wise instinct—an instinct of self-preservation—which dictated to our States the policy of rapidly assimilating even the ignorant elements that came to us from foreign shores. We have gone, perhaps, too far in that direction. The wholly ignorant, the illiterate, the utterly unqualified, should be excluded, but coupled with such exclusion should always be the proviso that it can only be temporary. If the lessons of history afforded by the example of other nations should be forgotten; if, in the case of the colored people or of any other section of our people, the atempt should be made to create a permanently inferior and disfranchised class, our doom as a republic is sealed. The problem is in this sense a national one. Our own political liberties are at stake—not the welfare of the negro alone, but our welfare as a people. We are parties in interest, we of the North. We may not, therefore, stand aside. It is our right as well as our duty to be heard.

The prominence of the negro question is not the result of a mere reactionary movement, not a harking back to the conditions subsequent to the civil war, as some have conceived. It is the effect of the emergence of the new South, and to be understood only in connection with this new state of things. What we see in the South today is the same phenomenon which was observed towards the end of the Middle Ages in Europe and which culminated in the French Revolution—the coming into being of what has been called the third estate. In ante-bellum days society in the South was, roughly speaking, divided into two classes—the aristocratic classes, with their retinue of slaves, and those of the whites who were excluded from rule, many of them poor, the so-called poor whites. Now there has come upon the scene a third class. The

poor whites, joined by the sons of the impoverished planters, have entered with avidity upon the task of developing the backward resources of the South. Factory towns are springing up. Great centers of the cotton and iron industry are being established. A new breath of life is passing through the Southland.

All this plainly means progress, but progress brings with it good and evil fruits; it is always attended by harmful as well as beneficial consequences; and one of the most deplorable evils connected with the rise into power of a class hitherto excluded from power is the tendency to display a bitter animosity against the class still beneath it; to accentuate its own importance by discriminating harshly against and often cruelly affronting the aspirations of those who are still lower in the scale. Such was the conduct of the medieval guilds against the artisans; such has been the conduct of the middle classes generally in the treatment of the aspirations of the inferior wage-earners. The high-born artistocrats are often much more genial, much more temperate, much more disposed to favor the ascent of the lowest than those who have just advanced into a better economic position themselves and who do not yet feel secure in it.

Hitherto it has been accepted almost as an axiom that democratic institutions can only flourish among a homogeneous population; among a people who, broadly speaking, stand on the same level. So ingrained is this assumption that not a few of the extreme partisans of democratic ideas have felt themselves called upon to assert the practical equality of the negro with the white man, basing their plea for his inclusion in the American commonwealth upon this equality. But facts are oftimes inconsistent with theories, and facts have a way in the long run of compelling attention to themselves, and here before us is this fact, that there exist among us ten millions of people, the majority of whom belong to a backward race; who, therefore, are not equal in the sense of being similar or standing on the same level, and who yet must be included in our American commonwealths; who cannot be excluded; who are here to stay; who cannot be removed by any fantastic scheme of colonization or deportation; who are needed where they exist; who must, therefore, though they are backward, be included in our democratic system. And hence it follows that we must stretch our democratic conceptions; we must refashion them, reconstitute them.

We must recognize that the democratic government at its best is a partnership of the more efficient with the less efficient, the great object of which is that, through political and social organization, the more efficient shall raise the less efficient to the utmost degree of efficiency of which they are capable. And the third method by which the elevation of the colored people can be achieved, quite in accordance with the genuine spirit of the South, with its old and fine traditions of noblesse oblige, is that the leading elements of Southern society shall realize the responsibility which they, as the efficient, are under towards these inefficient or less efficient people, and shall encourage them in their forward-striving by the only method which has ever answered the purpose—that of opening wide the gates of opportunity, of making it clear that there shall be no Chinese wall of industrial or political discrimination by which they are to be hemmed in, of holding up before their eyes to encourage them and stimulate them in an unflagging perseverance the prizes of success which shall be awarded to those among them who shall so qualify themselves as to deserve it.

Education, a strict and equable administration of justice, and the upward way opened by the efficient for the less efficient—these are the methods which will lead gradually in the desired direction. To such methods as these I would pin my faith. But there is one more aspect of this huge question that remains to be considered, and it is the deepest of all. I have said that the negro problem is a natural problem, a problem of democracy in general. It is also a spiritual problem—one that touches each one of us most intimately. And here I wish to speak especially of the highly cultivated negro, of whom it has been my good fortune to know not a few. If you will put yourself for a moment in the place of one of these men, these cultured negroes—and I hope you will not question that there are such—black men with whitest souls, shut out from the masses of their own people by their very superiority, their very refinement, their delicate response to every intellectual and esthetic need, and yet shut out equally by a barrier, which, even in thought, they must not dare to overleap, from white men on the same plane of culture and development with themselves—if you will for a moment put yourself in the place of these, you will find yourself compelled to reread your philosophy of life, to seek and, perchance, see new light as to what should be our attitude towards limitations imposed upon us and which we cannot transcend.

Many of you have read Du Bois' book to which I referred. He uses constantly the gloomy figure of 'the veil'—of the veil which is let down between the black man and the white man; of the shadow of the veil that falls over the colored people; of the sudden darkening of the sky when the negro scholar or artist approaches his white fellow, forgetful for the moment of prejudice and separation—the darkening of the sky as the veil suddenly descends to cut off intercourse. And in the mournful words in which he tells of his baby's death, the author finds a melancholy consolation in the thought that his little boy has escaped the insults and studied humiliations that would have awaited him had he grown up to manhood, that he has passed beyond the veil. If we were in the place of a man like this; if we were compelled to look out on the world from behind a black skin from within the shadow of the veil, which would be our support, our sustaining philosophy? Beating constantly in vain against impassable walls, should we curse God and die? Should we cringe and submit and lick the hand that beats us, or should we stop thinking and simply live on, dumbly, inertly, cultivating in ourselves the stoic power of utter indifference to what befalls?

The educated negro may devote himself passionately to his own people, may seek the ideal society of Plato and Shakespeare, nevertheless he breathes the same atmosphere with the white men around him, he is constantly brought into relations with them, and how shall he bear the scorn and the degradation implied in their estimate of him? But he must see himself and the other through his own eyes. He must realize the fundamental truth that if a man does not recognize the essential humanity of another—as Christianity has it, the Christ in him; as we should say, the divine potential humanity in another—it is because the divine humanity in him is still shrouded and undeveloped; that a man is what he sees; that a man who does not see the manhood under the dark skin is not as a complete man under the white skin; that a man who says to another, "No matter how much of a gentleman you may be, you are still, because of your color, a dog," publicly advertises the fact that he is, to that extent, still near the brute level himself; is, to that extent, an inferior of his black brother, no matter how superior he may be in polish or learning or race virility; and hence must be treated as one who is to be helped, as one blind who is to be made to see.

The negro problem is a national problem, a problem of universal democracy; but above all it is a spiritual problem.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

THE SPOILATION OF THE ARMENIAN CHURCH.—Russia wonders why there is so little sympathy for her, "a Christian nation," in England and America. What has she ever done to us, she asks, that we should be unfriendly? Yet note her conduct in almost any direction and one might answer in the spirit of the Master: Inasmuch as ye did it unto one of these little ones ye did it unto me.

Here is one instance gleaned from a Swiss paper that has not been so widely noted as some others:

"It is known that Russia, not content with depriving the Finns of their privileges, nor with persecuting the Jews of the empire, made use of the last quarter of the year of grace 1903 to despoil the Armenians of the property of their church, which, under the Persian domination, no one had ever dared to touch. The indignation excited by this proceeding was profound; the Russians lost in an instant the affection of the most loyal among their subject peoples and the Armenians protested *en masse* to their catholicos or patriarch at Etchmiadzin.

"These protestants were prosecuted. The Cologne Gazette gives the result of this prosecution:

"'At Erivan, December 22, 1903 (old style), the trial took place of those Armenians who, to the number of several thousand, went to Etchmiadzin to protest before their catholicos (patriarch) on account of the surrender to the Russian state of the property of the Armenian churches. This demonstration *en masse* was regarded by the Russian government as a revolutionary act. The public ministry demanded that the accused be sentenced to banishment to Siberia for terms varying from eight to twelve years. The Armenians had put their defense in charge of M. Karabtschewsky, already known from having pleaded in the trial of the anti-semites of Kishineff. He declined the case, however, on the ground that since the Kishineff trial he is not well regarded by the Russian government. The defense was finally entrusted to five Russian advocates from Moscow and two Armenians from Tiflis.

"'These advocates proved that the incriminating demonstration was purely traditional in character. That for centuries it has been customary for the Armenian people in case of any grievance to go in procession to the catholicos.

"'Fifteen of the accused were acquitted; nine were condemned to eight months, and three to four months imprisonment.

"'Meanwhile persecution of the Armenians continues. At Kamarlin (district of Erivan), twenty-four persons have been arrested, the Armenian burgomasters of Shusha and Tiflis have been expelled from Transcaucasia, Porzian, archbishop of Erivan and the archimandrite Monrad Begian have been banished.

"'The few Armenian papers and magazines which still appeared in Transcaucasia have been suppressed. The purely religious review *Ararat*, official organ of the catholicos, no longer appears. The two Armenian papers *Nor Dar* and *Urschak*, published in Tiflis, have been suspended. The latter was a democratic journal, the former, a conservative and religious organ. The owner-editors of these papers are in prison.'"

THE REGULATION OF VICE.—Just now when the report of the Herrmann anti-crime committee is bringing this question prominently before the Chicago public, it is interesting to note that a recent movement in Zurich to reestablish the system of *maisons de tolérance*, or licensed houses, has been overwhelmingly defeated by a popular vote of 49,000 to 18,000. This is the second defeat of the "regulationists" and the question is now thought to be definitely settled. The attempt to restore the system of regulation was made by interested parties and against the advice of the medical authorities of Zurich.

M. E. H.

Announcements.

Pulpit notices, lecture announcements in Chicago or elsewhere, "Wants" of churches or ministers, or "Personals" of interest to UNITY readers are invited for this column.

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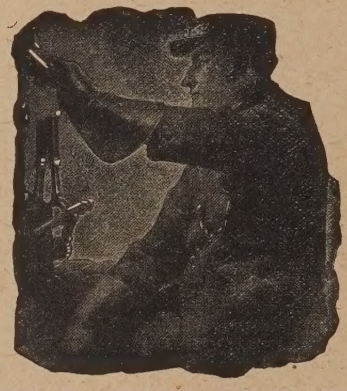

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